

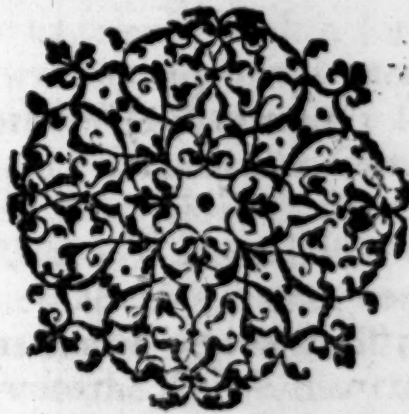
any worke of mine, aboue all others in the kinde: in
yeeres the youngest of dealers in so weighty affaires, vn-
lesse I had thought my houres most of any in that study,
and my selfe able to keepe our nation from all foyle for
accepting my paynes. And I know that by that helpe,
an other may see more into Scripture by a learned guide
in few monethes, then I coulde before I founde the or-
der, in ten yeeres. And a certaine Nobleman of my age
tolde me, that he learned more in two houres by that
helpe, with open speach vpon it, then by all his former
paines. I hope you wyll beare with me: the cause is not
now mine owne. And I may giue as good leaue to dis-
grace the cause, as the defender. *Pericles* or *Nestor* would
do this unprouoked. *Job*, *Moses*, and *Paul*, would in de-
fence speake of them selues. And as I made the cause
from priuate by arbitrement to be publique, so I wyll
enterlace here the testimony of a publique person. The
Archbishop of Canterbury his grace, you know, was by
both sides chosen vmpire: you may soone know whe-
ther he thus censured, That neuer any humane paynes
was of greater trauell and dexteritie, then against 1500.
yeeres errors, so to cleare the holy story, as the booke of
Concent hath done. Of what spirite then shal we holde
Studentes, that cannot abide their owne Religion to go
cleare forward, nor the publique testimonie, which
standeth as the Princes owne? I most humbly woulde
intreate her Maiestie, to commaunde that a publique te-
stimonie which might be knowen ouer the Realme,
may passe betwixt vs. But now I desire your goodnes to
giue your testimony, eyther in print, or as you wil: whe-
ther I holde not the trueth, and haue bin more grossly
iniured, then euer any by any of a contrary religion. I
hope all wyll so conclude, who reuerence learning, care
for trueth, honour Scripture, and regarde Religion.

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yeeres the youngest of dealers in so weighty affaires, vn-
lesse I had thought my houres most of any in that study,
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TEXTES
Of Scripture,

Chayning the holy Chronicle vntill
the *Sunne* lost his light, and the
Sonne brake the *Serpentes*
head; dying, rising, and
ascending.

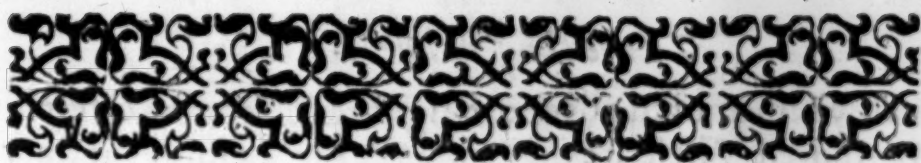
*Search the Scriptures; for in them ye thinke to
haue ternall life, and they are they which
testifie of mee. Ioh. 5. 39.*



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TO THE CHRISTIAN
READER.



IN humane affayres (gentle Reader) of Princes reigne, the yeeeres wherein thinges fall out, are noted of common necessitie for distinction and certaintie arysing by record of time. But this record hath not of auncientie continued to posteritie: For the Lord, who altereth times and seasons, changeth states into such varietie, that the true report of their memorie perished with them. For Diuine stories, times haue more vse then for humane affayres; no lesse then heavenly things ouermatch earthly. And as the worke of God is perfect: so hee beginneth and continueth Times register, from the Creation to the Redemption. The golden Chaine which *Salomon* drew before the Dore of the most holy *Debyr*, hath not so much admiration as this Chaine; continued from since *Paradice* was shut to *Adam*, vntill the Lord opened the Heauens vnto the Thiefe, that craued remembrance in his Kingdome. The Fathers in the noblest Line, draw in their age, these yeeeres, slyding by the Sunnes course, from the Promise made to *Eue*, vntil one of those Fathers fell once away from hope of that Promise; *Terah* was hee that fell away: after whose death, the Promise is reuiued to *Abraham*. Thence the Linkes of this holy Chaine are fastened on other poynts; stately in Story, to be sooner marked; few in number, to be

To the christian Reader.

easily remembred: deepe in signification, to be carefully studied. These are the Lambe & the Temple: fit stars to draw out the times, vntill the true Lambe buyldeth the Temple, rayfing vp the temple of his body. For the distance from the Promise vnto the Lambe, euen the very day is by *Moses* set downe. Like wise the distance thence, vntill the buylding of the Temple by *Salomon*. Thence the whole yeeres of *Salomons* reigne: and from the departure of ten Tribes vnto the burning of the Temple. *Ezek. 4*. How long the Temple lay without any decree of building it againe, we may certainly gather by the whole Captiuitie which *Iudah* suffered in *Babylon*. For *Nebuchad-nezars* house was to reigne Seuentie yeeres; and *Iudah* so long to be in Captiuitie. Wherefore the beginning of that Captiuitie must needs be, when *Nebuchad-nezar* tooke *Ierusalem*, in the first of his reigne, and brought the noblest to *Babylon*. In the nineteenth yeere of *Nebuchad-nezar*, the Temple was burnt: and therevpon, the third Captiuitie followed. Wherefore fiftie full yeeres are to finish the Seuentie, when *Cyrus* came vp, and made a decree to builde the Temple againe. *Cyrus* was not mooued so to doe, vntill *Daniel* was taught by an Angell, when Christ the true Temple would consecrate himselfe. That hee was taught, for the very houre when he prayed, at the time of the euening offering, how long it should be vntill the Lord did make himselfe the euening Offering, when the Vale of the Temple rented. For this last part, the Lord hath taken speciall care so long before, telling the matter plainly; and ceassing further particulars beyonde that age, that men should rest in the plainnesse of his Word, as his holy Prophets then taught of Redemptiō.

Holy writings touching these poyntes, I haue ioyned together. The playnnes whereof, if any stryue to
ouer-

To the christian Reader.

ouerthrow, I will no more yeelde to him then *Iob* would to *Eliphaz*, *Zophar*, and *Baldad*. Although many differ in their Chronicles, yet these places onely being noted, all strife ceaseth. One, that after *Terahs* death, *Abraham* at seuentie and five yeeres olde, receiued the Promise: whereof I haue disputed at large in the treatise of *Melchisedek*. An other, that three hundred and ninetie yeeres. *Ezek. 4.* are from *Ieroboams* drawing *Israel* away to the burning of the Temple, with the third captiuitie: which time, both in particulers, many haue cast aright: and for the general summe these agree: *John Caluin* vpon *Ezek. 4.* *Gerard Mercator*, *Clement Schuber*, *Math. Beroald*, *Joseph Scaliger*, *Henry Bunting*. An other is, that *Nebuchad-nezars* house reigned but seuentie yeeres: which the *Talmud*, wherein lieth all Countrey-Iewes consent, expressely holdeth: also olde *Tatianus* in *Eusebius*, and old *Grecians* commonly, no lesse of antiquity then the Apostles age: in him, and in *Clemens*, with late writers very many, from *Dan. 1.* and *Jer. 25.* and the common rate of ages, in such as were caried captiue: and saw both the first Temple, and the seconde buylded. The fourth knot is, the Seauens of *Daniel*: wherein the proprietie, as *Daniel* vnderstoode it, and penned it, shoulde suffice.

These foure places ryghtly holden, ende the endles controuerfies. Reade the textes, and vnderstand them. The Lord teach vs so to number our dayes, that we may bring the hart to wysedome.

H. Broughton.





The chiefe poyntes of the
holy Chronicle.



From the first Promise of Christ, to restore life vpon death, brought in by the Serpent, vnto the second Promise made to *Abraham*, vpon the death of *Terah*; whom first of the Fathers, the Serpent drew to Idolatrie, are yeeres. 2083.

That space is recorded by the particular Fathers.

From the Promise vnto the Lambe; appoynted to expresse the Lambe of God, are yeeres. 430.

From the Lambe, to the beginning of the Temple; a shadow of the truer Temple, are yeeres. 480.

From the building of it, vnto the burning; or rather the Captiuitie vpon that, are yeeres. 427.

Thence to the end of the Captiuitie, where *Cyrus* made a decree of buylding it againe, are yeeres full. 50.

Thence vntill the Temple of our Lord his body arose the third day, are yeeres. 490.

The whole summe is.

3960.



Textes of Scripture, chai-

ning the Chronicle vntill the Sunne

lost his light, and the Sonne brake

the Serpentes head : dying,

rising, and ascending.



ADAM liued an hundzed and *Gen. 5.3.*

thirtie yeeres, & begate Seth.

Seth liued an hundzed and five
yeeres, and begate Enoth.

Enoth liued nintie yeeres, and
begate Kenan.

Kenan liued seventie yeeres,
and begate Mahalaleel.

Mahalaleel liued sixtie and five

yeeres, and begate Iered:

Iered liued an hundzed sixtie and two yeeres, and begate
Henoch.

Henoch liued sixtie and five yeeres, and begate Methu-
selah.

Methuselah liued an hundzed eightie and seven yeeres,
and begate Lamech.

Lamech liued an hundzed eightie and two yeeres, and be-
gate Noah.

And Noah was five hundzed yeeres old: and Noah be-
gate Sem, Cham, and Iapheth. And Noah was five
hundzed yeeres old when the Flood of waters was vp-
on the earth.

SEM was an hundzed yeeres old, and begate Arphaxad *Gen. 11.10.*
two yeeres after the Flood.

Textes of Scripture.

Arphaxad lyued fūe and thirtie yeares, and begate Selah,
 Selah lyued thirtie peeres, and begate Eber.
 Eber liued foure and thirtie yeares and begate Peleg.
 Peleg lyued thirtie peeres, and begate Regu.
 Regu lyued two and thirtie peeres, and begate Serug.
 Serug lyued thirtie peeres, and begate Nahor.
 Nahor lyued nine and twentie peeres, and begate Terah.
 Terah lyued seuentie peeres, and begate Abram, Nahor,
 and Haran. So the dayes of Terah were two hun-
 dret and fūe peeres, and Terah died in Haran.

The Promise made to Abram, when
 his Father was dead. *Act. 7.*

Gen. 12. 1.

AND God sayd to Abram, Get thee out of thy land,
 and from thy kinred, and from thy fathers house,
 vnto the land that I will shew thee. And I will
 blesse them that blesse thee, & curse them that curse
 thee, and in thee al the families of the earth shalbe blessed.
 And Abram went as the Lord commanded him, and Lot
 went with him. And Abram was seuentie and fūe peeres
 olde, when he departed out of Haran. Then Abram toke
 Sarai his wife, and Lot his brothers sonne, and all their
 substance that they possessed, and the soules that they
 had gotten in Haran, and they departed to go to the land
 of Chanaan: and to the land of Chanaan they came.

The departure from Egypt, or

Passcouer, and Law.

Exod. 12.

40. 41. 42.

21. 11. 30

SO the peregrination of the chyldren of Israel, which
 were sojourners in Egypt, was foure hundred and thir-
 tie peeres. And when the foure hundred and thirtie
 yeere were expired, euen the selfe same day departed all
 the hostes of the Lord out of the land of Egypt. It is a
 night

chayning the Chronicle.

might to be kept holy to the Lord, because he brought them out of the land of Egypt. This is that night of the Lord, which all the children of Israel must keepe throughout their generations. This is the law of the Pascheouer. &c. The Law which was foure hundred and thirtie yeeres after, can not disanull the Couenant that was confirmed afore of God in respect of Christ, that it should make the Promise of none effect. *Gal. 3. 17.*

The Temple of Salomon.

AND in the foure hundred and fourescore yeare (after the children of Israel were come out of the land of Egypt) and in the fourth yeare of the raigne of Salomon ouer Israel, in the moneth Zif, (which is the second moneth) he built the house of the Lord. *1. Kin. 6. 1.*

The whole time of Salomon, and the deuision of the Kingdome.

THE time that Salomon raigne in Ierusalem ouer all Israel, was fourtie yeares. *1. King. 11. 42.*

And Rehoboam went to Shechem; for all Israel were come to Shechem, to make him King. And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, whither Ieroboam had fled from K. Salomon, & dwelt in Egypt) And when all Israel had heard that Ieroboam was come againe, they sent and called him vnto the assemble, and made him King ouer all Israel: none followed the house of David, but the tribe of Iudah onely. And Israel rebelled against the house of David vnto this day, and said: What portion haue we in David? we haue none inheritance in the sonne of Ithai. To your Centes, O Israel: now see to thine owne house, David. So Israel departed vnto their Centes. Howbeit, ouer the children of Israel, which dwelt in the Cities of Iudah, did Rehoboam raigne still. *1. King. 12. 16. 17.*

B.

The

Textes of Scripture,

The Captiuitie of seuentie yeeres, nineteene
yeeres before the burning of the Temple. This
Captiuitie must needs beginne with the first
yeere of Nebuchad-nezar, seeing his house
raigned but 70. yeeres, and so the He-
brewes continually, and most aunci-
ent Greekes haue held it: Greekes,
both the prophane and
Christians.

Dan. 1. 1. 2.

3. 4. 5. 6. 21.

In the third yeere of the raigne of Ichoiakim King of
Iudah, came Nebuchad-nezar King of Babel vnto Je-
rusalem, and besieged it. And the Lord gaue Ichoiakim
King of Iudah into his hand, with part of the Vesselles
of the house of God, which he caried into the house of Shi-
nar, to the house of his God; and he brought the Vesselles
into his Gods treasure. And the King spake vnto Ash-
penaz the Maister of the Eunuches, that he should bring
certaine of the Children of Israel, of the Kings seed, and
of the Princes: Children in whom was no blemish, but
well fauoured, and instruct in all wise dome, and well seene
in knowledge, and able to vtter knowledge, and such as
were able to stand in the Kings Pallace, and whom they
might teach the learning and the tongue of the Chaldeans.
And the King appoynted them prouision euery day of a
portion of the Kings Meate, and of the Wine which he
dranke; so nourished them three yeeres, that at the ende
thereof, they might stand before the King. Now among
these, were certaine of the Children of Iudah; Daniel,
Hananiah, Michael, and Azariah. And Daniel was vnto
the first yeere of King Cyrus.

The

chayning the Chronicle.

The burning of the Temple shewed in a
Vision, and performed in Story : and the
last Captiuitie of 50. yeeres,

Thou sonne of man, take thee a Brick, and lay it *Ezek. 4. 1. 2.*
before thee, and poutrey vpon it the Citie, euen *3. 4. 5. 6. 7. 8.*
Ierusalem, and lay siege against it, & build a Fort against *9. 10. 11. and*
it, and cast a Mount against it : set the Campe also against *12. verses.*
it, and lay Engines of Warre against it round about.
Moreover, take an Iron Panne, and set it for a Wall of
Iron betweene thee and the Citie, and direct thy face to-
ward it, and it shall be besieged, and thou shalt lay siege a-
gainst it : this shall be a signe vnto the house of Israel.
 sleepe thou also vpon thy left side, and lay the iniquitie of
the house of Israel vpon it : according to the number of the
dayes that thou shalt sleepe vpon it, thou shalt beare their
iniquitie. For I haue layd vpon thee, the yeeres of their
iniquitie, according to the number of the dayes, euen three *390. yeeres*
hundred and ninte dayes : so shalt thou beare the iniquitie *from Jerobo-*
of the house of Israel. And when thou hast accomplished *am. 427. fro*
them, sleepe againe vpon thy right side, & thou shalt beare *the foundation*
the iniquitie of the house of Iudah fourtie dayes : I haue *of the temple.*
appoynted thee a day for a yeare, euen a day for a yeare. *40. yeeres*
Therefore thou shalt direct thy face toward the siege of *since Jeremie*
Ierusalem, and thine arme shall be vncouered, and thou *began in 13.*
shalt prophesie against it : And behold, I will lay handes *of Josias.*
vpon thee, and thou shalt not turne thee from one side to
another, till thou hast ended the dayes of thy siege. Thou
shalt take also vnto thee Wheate, and Barley, & Beanes,
and Lentiles, and Millet, and Fitches, and put them in
one Vessel, and make thee Bread thereof, according to
the number of the dayes, that thou shalt sleepe vpon thy
side : euen three hundred and ninte dayes shalt thou eate
there.

Textes of Scripture,

thereof. And the meate whereof thou shalt eat, shalbe by weight, euen twentie shekelles a day: and from time to time shalt thou eat thereof. Thou shalt drinke also water by measure, euen the sixt part of an Hin: from time to time shalt thou drinke. And thou shalt eat it as Barly cakes, and thou shalt bake it in the dounge that commeth out of man, in their sight.

The story of the Vision.

2. Kin. 25. 1. **A**ND in the ninth yeere of Zedekiahs reigne, the tenth moneth and tenth day of the moneth, Nebuchad-nezer king of Babel came, he and al his hoste against Ierusalem and pitched against it, and they buylt fortres against it round about it. So the cite was besieged vnto the eleuenth yeere of king Zedekiah. And the ninth day of the month, the famine was soze in the cite, so that there was no bread for the people of the land. Then the Cite was broken vp, and all the men of warre fled by night, by the way of the gate which is betweene þ two walles that was by the kinges garden: now the Caldees were by the Cite round about: and the King went by the way of the Wilbernesse. But the armie of the Caldees persued after the King, and tooke him in the desertes of Iericho, and all his hoste was scattered from him. Then they tooke the King, and caried him vp to the King of Babel to Riblah, where they gaue iudgement vpon him. And they slew the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel. And in the sixt moneth, and seventh day of the moneth, which was the nineteenth yeare of King Nebuchadnezer King of Babel, came Nebuzar-adan chiefe Steward and Seruant of the King of Babel, to Ierusalem, and burnt the house of the Lord, and the Kinges house, and all the

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the houses of Ierusalem; and all the great houses burnt he with fire. And all the armie of the Caldees that were with the chiefe Steward, brake downe the walles of Ierusalem round about. And the rest of the people that were left in the Citie, and those that were fled and fallen to the King of Babel, with the remnant of the multitude, did Nebuzaradan chiefe Steward, carry away captiue.

The last Captiuitie of 50. yeeres, compleat.

3 **T**hey that were left by the sword, carped hie a way to Babel, and they were seruantes to him and to his sonnes, vntill the Kingdome of the Persians had rule, to fulfill the word of the Lord by the mouth of Ieremiah, vntill the land had her fill of her Sabbaths: for all the dayes that she lay desolate, she kept Sabbath, to fulfill seuentie yeeres. 2. Chr. 36.
20. to the
end.

The Babylonians fall by Cyrus, who sendeth the Iewes home, after Daniel was taught, the yeere of our Lord, his death, and the decree for buylding the Temple.

1 **I**n the first yeere of Cyrus King of Persia (when the word of the Lord, spoken by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus King of Persia, and he made a Proclamation through all his Kingdome, and also by writing, saying: Thus sayth Cyrus King of Persia: All the Kingdomes of the earth hath the Lord God of heaue[n] giuen mee; and he hath commaunded mee to build him an House in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is: let him goe vp. Jer. 25.

Textes of Scripture.

*Dan. 5. 1. 5.
9. 27. 25.*

For when King Belshazzar made a great Feast to a thousand of his Princes, and dranke Wine before the thousand: At the same houre appeared Fingers of a mans hand, which wrote ouer against the Candlesticke vpon the Plaster of the Wall of the Kings Pallace, and the King saw the Palme of the Hand that wrote. Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his Princes were astonied. Then Daniel sayd before King Belshazzar, This is the writing that God hath written, *MENE, MENE, TEKE L VPHARSIN*. This is the interpretation of the thing, *MENE*, God hath numbred thy Kingdome, and hath finished it. *TEKE L*, thou art weighed in the ballance, and art founde too light. *PERES*, thy kingdome is deuised and giuen to the Medes and Persians. Then at the commaundement of Belshazzar, they clothed Daniel with purple, and put a chayne of golde about his necke, and made a proclamation concerning him, that he should be the thirde ruler in the kingdome. The same night was Belshazzar the King of the Caldees slayne: And Darius of the Medes tooke the kingdome, being threescore and two yeere olde. But not alone: for the Persians and they had a fellowship in the diuision: as expressed wordes shew.

*Dan. 9. 1. 2.
3. 20. 10. 1. 10
end.*

Daniels Scauens.

I In the first yeere of Darius the sonne of Ahasuerus, of the seede of the Medes, which was made King ouer the realme of the Caldeans, euen in the first yeere of his raigne, I Daniel vnderstood by Bookes, the number of the yeeres; whereof the Lord had spoken vnto Ieremiah the Prophet, that he would accomplish Seuentie yeeres in the desolation of Ierusalem. And I turned my face vnto the Lord God, and sought by prayer and supplication, with

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with fasting, and Sackcloth and Ashes. And while I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God: yea, while I was speaking in prayer, euen the man Gabriel, whom I had seene before in a Vision, came flying, and touched me about the time of the Euening oblation: and he informed me, and talked with me, and sayd, O Daniel, I am now come forth to giue thee knowledge and vnderstanding. At the beginning of thy supplications the commaundement came forth, and I am come to shew thee, for thou art greatly beloued: therefore vnderstand the matter, and consider the vision. Seuentie seuens (of yeeres) are cut out for thy people, and for thy holy Citie, to consume wickednesse, and to abolshe sinnes, and to make reconciliation for iniquitie, and to bring in righteousnesse euerlasting, and to seale vision and prophet, and to shew Christ the Hoie of Hoie. Know then and marke: From the outgoing of the Word, to returne and to buylde Ierusalem, vnto Christ the gouernour, shalbe seuen seuens (of yeeres) and sixtie and two seuens: in the other, it shalbe restored & buylde, streete and wall: and troublous shal these times be. In that after the sixtie and two seuens, Christ shalbe killed: and not for himselfe: thereupon the Citie, and Hoie place, shall he destroy, the Gouernours owne people to come; and their end shalbe with a flood: and at the end of Warre, it shal haue a finall iudgement to desolation. But he shall confirme the Testament for many, the last seauen; when in halfe that seauen, he shall end the Sacrifice and Oblation. Afterwardes by an Armie abhominable he shall make a desolation, euen till better destruction, and finall iudgement flow vpon the desolate.

The

Textes of Scripture.

The Decree of building the Temple.

Exra. 6. 2.

3. 4. 5.

3 And there was found in a Coffer (in the Pallace that was in the Prouince of the Medes) a Volume, and therein was it thus written, as a memoriall: In the first yeere of King Cyrus, King Cyrus made a Decree for the House of God in Ierusalem: Let the House be built, euen the place where they offered Sacrifices, and let the walles thereof be ioyned together: let the height thereof be threescore Cubits, and the breadth thereof threescore Cubits; three orders of great Stones, and one order of Timber: and let the expenses be giuen of the Kings house: And also, let them render the Vessels of the House of God (of Gold and Silver, which Nebuchadnezar tooke out of the Temple which was in Ierusalem, & brought vnto Babel) and let him goe vnto the Temple that is in Ierusalem to his place, and put them in the House of God.

The Iewes Temples fall, *an others arysing.*

Math. 24.

1. 2. 3. 15.

Iesus went out, and departed from the Temple, and his Disciples came to him, to shew him the building of the Temple. And Iesus sayd vnto them; See yee not all these thinges? Verily I say vnto you, there shall not be heere left a Stone vpon a Stone, that shall not be cast downe. And as he sate vpon the Mount of Olives, his Disciples came to him apart, saying: Tell vs when these thinges shall be, and what signe shall be of thy comming, and of the end of the world? When yee shall see the abomination of desolation spoken of by Daniel the Prophet, standing in the Holy place: (let him that readeth, consider it.)

There.

chayning the Chronicle.

Therefore, when ye see Ierusalem besiedged with Souldiers, then vnderstand that the desolation therof is neare. *Luk. 21.20.*
 Then let them which are in Iudea, flee to y^e Mountaines: *21.22.23.24*
 and let them that are in the middit thereof, depart out: and let not them that are in the Country, enter therein. For these be the dayes of vengeance, to fulfill all thinges that are written. But woe be to them that be with child, and to them that giue sucke in those dayes: for there shall be great distresse in this land, and wrath ouer this people. And they shall fall on the edge of the sword, and shall be ledde captiue into all Nations, and Ierusalem shall be troden vnder foote of the Gentiles, vntill the time of the Gentiles be fulfilled.

Iesus sayd vnto them, Destroy this Temple, and in three dayes, I will rayse it vp againe. Then sayd the Jewes, Fourtie and sixe peeres was this Temple a building (from the third of Cyrus. *Dan. 3. Ezra 4.* vntill Nehemias obteyned the Kings Letters to *Aph* for Timber to build the Gates of the Cloyster Pallace, hard by the house of God,) and wilt thou reare it vp in three dayes? But he spake of the Temple of his body. *Ioh. 2.19.*

Then there arose certaine, and bare false witness against him, saying: We heard him say, I will destroy this Temple made with handes, and within three dayes I wil build another, made without handes: But their witnesse yet agreed not togeather. *Mar. 14.57. 58.59.*

At the dispensation of the fulnesse of time, when the time of the Promise was come, then spake Iesus, &c. said. Father, the houre is come; Glorifie thy Sonne. &c. Then Pilate on the preparation of the Passeouer, about the first houre, sayd vnto the Jewes, Behold your King. But they cryed, Away with him, away with him; crucifie him. Pilate sayd vnto them, Shall I crucifie your King? The high-priestes answered: We haue no King, but Caesar. *Iohn. 17.1. Iohn. 19.14. 15.16.17.*

C.

Then

Textes of Scripture,

Then deliuered he him vnto them, to be crucified. And they tooke Iesus, & led him away. And he bare his crosse, and came into a place named, *Of dead mens Skulles*, which is called in Hebrew, *Golgotha*: where they crucified him, and two other with him, on either side one, and Iesus in the midst. It was (I say) about the sixth houre, and there was darknes ouer all the land, vntill the ninth houre: and the Sunne was darkened.

The time of the Euening Offering. *Dan. 9.*

Math. 27.

46. 47. 48.

49. 50. 51. 52.

53.

ABout the ninth houre Iesus cryed with a loud voyce, saying, *Eli, Eli, lamasabachtani*: that is, *My God, my God*, why hast thou forsaken me? And some of them that stood there, when they heard it, sayd, *This man calleth Elias*. And straight way one of them ranne, and tooke a Sponge and filled it with Vineger, and put it on a Reed, and gaue him to drinke. Other sayd, *Let be: let vs see if Elias will come and saue him*. Then Iesus cryed againe with a loude voyce, and yielded vp the Ghost. And behold, the *Uale of the Temple* was rent in twaine, from the top to the bottome, and the earth did quake, and the stones were clouen, and the Graues did open themselues, and many bodies of the *Saintes* which slept, arose, and came out of the Graues after his resurrection, and went into the holy Citie, and appeared vnto many.

Christ is King. *Dan. 9.*

Ioh. 19. 19.

20. 21. 22.

38.

AND Pilate wrote also a title, and put it on the Crosse, and it was written, *Iesus of Nazaret the King of the Iewes*. This title then read many of the Iewes, for the place where Iesus was crucified, was neare to the Citie: and it was written in Hebrew, Greeke, and Latine. Then sayd the High priestes of the Iewes to Pilate, *Write not, The*

chayning the Chronicle.

The King of the Jewes, but that he sayd, I am King of the Jewes. Pilate answered, What I haue written, I haue written. And after these things, Ioseph of Arimathea (who was a Disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. Hee came then and tooke Iesus body. And there came also Nicodemus (which first came to Iesus by night) and brought of Myrre and Aloes mingled together, about an hundred pound. Then tooke they the body of Iesus, and wrapp'd it in linnen clothes with the Odours, as the manner of the Iewes is to burie. And in that place where Iesus was crucified, was a Garden, and in the Garden a new Sepulchre, wherein was neuer man yet layd: there then layd they Iesus, because of the Iewes preparation day, for the Sepulchre was neare. Now the first day of the weeke, came Mary Magdalene early while it was yet darke, vnto the Sepulchre, and saw the Stone taken away from the Tombe. Iesus saith vnto her, Mary. She turned her self, and sayd vnto him, Maister. Iesus sayd vnto her, Fasten not so vpon mee; for I goe not yet by to my Father. &c.

Also, he presented himselfe alieue after that he had suffered, by many infallible tokens, being scene of them by the space of fourtie dayes, and speaking of those things which appertaine to the kingdome of God. And when he had gathered them together, he commaunded them, that they should not depart from Ierusalem, but to waite for the promise of the Father, which, sayd he, ye haue heard of me. For Iohn indeed baptised with Water, but ye shal be baptized with the holy Ghost within these few dayes. When they therefore were come together, they asked of him, saying, Wilt thou at this time, restore the Kingdome to Israel? And he said, It is not for you to know the times, or the seasons, which the Father hath put in his owne power:

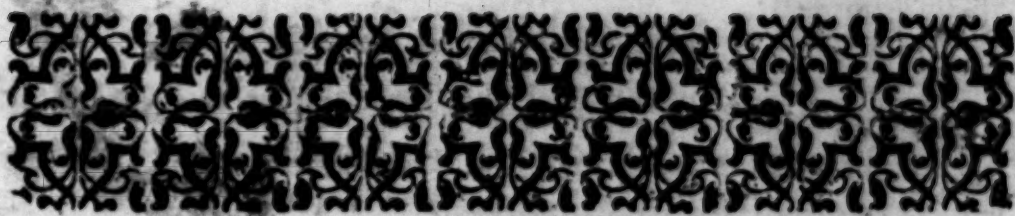
*Job. 20. 1.
16. 17.*

*Act. 1. 3. 4.
5. 10. 11. 13.
verse.*

Textes of Scripture.

but ye shall receiue power of the holy Ghost, when he shall come on you: and ye shall be witnesses vnto me both in Ierusalem, and in all Iudea, and in Samaria, and vnto the uttermost part of the earth. And when he had spoken these thinges, while they beheld, he was taken vp: for a Cloude tooke him out of their sight. And while they looked steadfastly toward Heauen, as he went, behold two men stood by them in white apparell, which also sayd: Men of Galile, Why stand ye gazing into Heauen? This Jesus which is taken vp from you into Heauen, shall so come as ye haue seene him goe into Heauen.

FINIS.



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